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## Current Literature.

[Books marked with an asterisk (\*) will be reviewed in subsequent issues.]

### OLD TESTAMENT.

#### BOOKS.

CRIDGE, EDWARD. As It Was in the Beginning ; or, The Historical Principle Applied to the Mosaic Scriptures. Chicago : F. H. Revell Co., 1900. Pp. 121. \$0.75.

The title is misleading. The author is concerned with no historical principle that would be recognized by historians, but endeavors to show that "by Jesus were all things created; and not only so, but also that by and through him, as his Angel or Messenger, God ruled in the affairs of men in their divers dispensations." A conclusion as to the value of the "historical principle" may also be formed by the author's declaration that it is "no wild speculation, but is in full harmony with the Scriptures," that God created Adam as an infant, and that angels ministered to him during infancy. It is this sort of book that will make Bible study a laughing stock among educated men and women.

MEYER, F. B. The Prophet of Hope: Studies in Zechariah. Chicago : F. H. Revell Co., 1900. Pp. 157. \$1.

SELLIN, D. ERNST. Studien zur Entstehungsgeschichte der jüdischen Gemeinde nach dem babylonischen Exil. I: Der Knecht Gottes bei Deuterocesaja. Pp. iv+302. II: Die Restauration der jüdischen Gemeinde in den Jahren 538-516. Das Schicksal Serubbabels. Pp. iv+199. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1901.

A work of the first importance for all students.

#### ARTICLES.

ARNOLT, W. MUSS-. Amos 5 : 26 (21-27). *Expositor*, December, 1900, pp. 414-28.

The original arrangement of the passage appears to have been as follows:

- 21 I hate, I despise your feast days; I will not smell (the sweet savor) during your assemblies.
- 22 Though ye offered unto me your burnt-offerings and cereal oblations, I will not be satisfied.  
Nor will I regard the peace-offerings of your fatlings.
- 23 Away from me with the sound of thy songs; the music of thy harps I will not hear. O house of Israel, thou stiff-necked people! The same thou art now that thou wert in the past. For
- 25 Was it (really) sacrifices and cereal oblations with which ye approached me in the wilderness for forty years, O house of Israel?

[No! is Yahweh's emphatic answer. But I was longsuffering and forgiving. But no longer will I spare thee, O house of Israel! as truly as my name is "the God of hosts":]

24 Judgment shall roll as waters; and righteousness as a perennial stream.

27 And I will carry you away into captivity, even beyond Damascus, saith Yahweh, whose name is "the God of hosts."

Amos died; but the event which he had foreseen and foretold was not long in coming. Samaria succumbed. A later prophet, well acquainted with the utterances of Amos and the fate of the Israelites, described the religious assimilation of the exiles most succinctly in the words (vs. 26), adding them "on the margin," so to speak, whence the final redactor incorporated the verse, with slight changes, into the text preceding vs. 27 and transposed for the sake of clearness, as he thought, vss. 24 and 25.

And these are the words of that unknown writer which he addressed to the Israelites, now in captivity, as if they were present:

26 And now ye worship Ninib as your decider (or king) and even as your *elohim*; and the star Saturn, as your idol, which ye have made unto yourselves.

From Assyrio-Babylonian literature it is shown why the writer of this verse mentions Ninib (SAG-KUD) and his star *kaimānu* in preference to others.

BLACK, ARMSTRONG. Joseph: An Ethical and Biblical Study. 7. The Second to Pharaoh, the Savior of Egypt. *Expositor*, December, 1900, pp. 445-62.

BRIGGS, C. A. Use of יְהוָה in the Old Testament. *Journal of Biblical Literature*, December, 1900, pp. 132-45.

COFFIN, F. J. The Third Commandment. *Journal of Biblical Literature*, December, 1900, pp. 166-88.

The following propositions may be presented as the results of this discussion:

1. The history of the interpretation of this commandment reveals three distinct renderings, which result from the different interpretations of the Hebrew word translated "take in vain": (a) Thou shalt not utter the name of Yahweh thy God for a bad or malicious purpose, etc.; (b) . . . in vain, *thoughtlessly, profanely*; (c) . . . for falsehood.

2. An inductive study of the word reveals apparently an early and a later signification of the word; the earlier corresponding to (a) in the previous paragraph, the later to (b), while a more specific meaning in reference to witness-bearing corresponds to (c).

3. A comparative study of conceptions regarding the divine name among early peoples reveals the universal fact that there was, in accordance with primitive realistic conceptions, a proper use of the divine name permitted to the worshiper, for good and beneficial purposes, while any *abuse* of the name, for bad or malicious purposes, was strongly condemned.

4. A historical study of the phrase "name of Yahweh" in the Old Testament shows a conception of the divine name similar to that among outside peoples, but differing as the Hebrew idea of God differed from that of other peoples, and developing with the growing spiritual conceptions of the character and nature of God.

5. The Old Testament, in legislation and prophecy, discloses a permitted use of the divine name, while any unlawful use is sternly prohibited. Such use and abuse

change ever in adaptation to the necessities of the age, and in harmony with a growing spirituality in the conception of God.

6. The oath, in its origin, connects itself with the general primitive conception of the use and the abuse of the divine name; and, in the Old Testament, comes under the scope of the prohibition of the third commandment as a specific use of the divine name.

DENIO, F. B. The Genitive in Hebrew. *Journal of Biblical Literature*, December, 1900, pp. 107-113.

DOUGLAS, C. M. Psalm Hundred and Tenth. *Bible Student*, January, 1901, pp. 9-13.

KÖNIG, ED. Die siebenzig Jahrwochen in Dan. 9, 24-27. *Neue kirchliche Zeitschrift*, December, 1900.

MARGOLIOUTH, D. S. Old Testament Criticism in Its Relation to Teaching. *Homiletic Review*, January, 1901, pp. 8-13.

PRATT, WALDO S. A Comparative Study of Psalm XLV. *Journal of Biblical Literature*, December, 1900, pp. 189-218.

After a minutely critical comparative study of this psalm, Professor Pratt concludes that it is dependent on the Deutero-Isaiah, and thus at least as late as the end of the exile, the theme being "the relation established between Yahweh and the holy people through his anointed 'king' at a time of a national forgetfulness." The ideal king there stands as the representative of God, ready to receive the homage of the royally arrayed daughter (of Zion) amid a scene of "religious as well as secular festivity."

WALKER, D. A. The Levitical Priesthood. *Journal of Biblical Literature*, December, 1900, pp. 124-31.

Professor Walker traces the descendants of Levi from their beginnings as an ordinary tribe of Israel, warlike, conservative, and zealously religious in the new Mosaic sense, through the military reverses that shattered their tribal organization, and, leaving them without a part of the land they could call their own, threw them back upon their peculiar religious gifts for a livelihood. In Samuel's day these scattered individuals began to gather into companies. David recognized and confirmed their religious function and privilege, and these grew under his successors. But not until the return from Babylon did the Levites finally gain reinstatement as "the leading social force in the nation," and find themselves in a position to publish their own account of the origin of their priestly office.

## NEW TESTAMENT.

### BOOKS.

BALDENSPERGER, W. Das spätere Judenthum als Vorstufe des Christenthums. Giessen: J. Ricker'sche Verlagsbuchhandlung, 1900. Pp. 30. M. 0.60.

In this pamphlet — which, though not so marked, greatly resembles an address — Professor Baldensperger emphasizes the great importance of later Judaism, not as a background for the life and teaching of Jesus, but as something with which they were genetically connected. The two great movements in Judaism he properly regards as

that toward legalism and that toward messianism. The apocalyptic form of thought Professor Baldensperger regards as characterizing only a small group of Jews; the wisdom literature, as an attempt to erect a sort of secular law as over against the oral law of the rabbis. Perhaps the most important element of the paper, however, is its insistence upon the surpassing influence of the personality of Jesus. Though conditioned by historical evolution, Christianity is not a new form of Judaism. Its original element is not the individual teachings or the general doctrine of Jesus, but rather his own deep religious personality. The true explanation of the separation of Christianity from Judaism the historian must seek in this personality. In it he meets an enigma which cannot be answered in the ecclesiastical-metaphysical sense of the union of two ununitable natures, but rather in the historical-psychological sense of an inconceivably deep life of faith.

BOSSUET, J. B. *The Sermon on the Mount*. Translated with a short Introduction by F. M. Capes. New York: Longmans, Green & Co., 1900. Pp. xvi + 144. \$1.

This book of the great French preacher consists of meditations for forty-seven days. It is a book that cannot grow old as an aid to devotion.

\*KENNEDY, J. H. *The Second and Third Epistles of St. Paul to the Corinthians*. London: Methuen & Co., 1900. Pp. xxviii + 202. 6s.

THOMAS, JAMES. *Our Records of the Nativity and Modern Historical Research: A Reply to Professor Ramsay's Thesis*. London: Swan Sonnenschein & Co., 1900. Pp. xvi + 400. 6s.

The author has gathered together a vast amount of criticism of Professor Ramsay's *Was Christ Born in Bethlehem?* It would be too much to say he has destroyed that volume's value, but he has certainly shown some of its weak points—notably its conjectures as to the relations of Herod I. and Augustus.

WEBER, V. *Die Abfassung des Galaterbriefs vor dem Apostelkonzil*. Ravensburg: Verlag von Hermann Kitz, 1900. Pp. xxi + 405. M. 5.

WEINEL, H. *Die Bildersprache Jesu in ihrer Bedeutung für die Erforschung seines inneren Lebens*. Giessen: J. Ricker'sche Verlagsbuchhandlung, 1900. Pp. 49. M. 1.20.

This pamphlet contains one of the addresses delivered in honor of the twenty-fifth anniversary of the professorship of Bernard Stade. It opens up an exceedingly interesting problem by attempting to use the parables of Jesus as means of studying his self-consciousness. The author regards the parables as the natural reflection of the outer world which Jesus had gained during the years of his private life. How different his experience must have been from that of the city-bred Paul appears from his references to village life and the homes of the poorer classes. In fact, the entire imagery of the parables may be used as means of picturing the environment in which Jesus lived. More than this, the parables show that Jesus was essentially a poetical-prophetic genius, to whom all earthly things were and became the likeness of the eternal and the heavenly. Incidentally the author discovers in the parables evidence of their authenticity and grounds for criticising certain of the positions of Jülicher. Sometimes he appears to miss the point of a parable, as, for example, when he regards those in Matt., chap. 13, as having to do with the inner life of a man, rather than with

that of the kingdom as an institution. The especial suggestiveness of the address lies in opening up an almost uncultivated field for the student of the inner life of Jesus.

## ARTICLES.

FRIES, S. A. Jesu Vorstellungen von der Auferstehung der Toten. Vortrag auf dem Congrès de l'histoire des religions in Paris, 3.-8. September 1900. *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums*, December, 1900, pp. 291-307.

HARRIS, J. R. Verse-Division of the New Testament. *Journal of Biblical Literature*, December, 1900, pp. 114-23.

HERSMAN, C. C. The Parable of the Unjust Steward, II. *Bible Student*, January, 1901, pp. 30-37.

MILLIGAN, GEORGE. The Servant of the Lord in the Gospel according to St. Matthew. *Expositor*, December, 1900, pp. 463-70.

NOURSE, E. E. Jesus' Messianic Claims. A Study Based on the Synoptic Gospels. *Bible Student*, January, 1901, pp. 38-49.

The author holds that the term "Son of man" was a "very suggestive title, capable of meaning more or less. Hence we conclude that his use of this title does not give us any certain ground for forming an opinion as to what he thought of his own personal nature." His conclusion as to the entire result of a study of the synoptics in reference to Jesus' messianic claims is that Jesus appeared in public, having been announced by the Baptist, giving the general impression that he was possibly the Messiah, and in various ways claiming to be the Messiah. As such he conceived his mission to be to teach certain, infallible truth; to do mighty works (for several different reasons); to proclaim the forgiveness of sins; to be the mediator between man and God; to be head, even king, of the messianic kingdom; to usher in a new era. As intrusted with such a work, he ever emphasized his own supreme importance and greatness, speaking of himself generally as the "Son of man," and also asserting himself to be the "Son of God," who alone knows the Father and makes him known to whom he (the Son) wills. Farther than this a fair induction will not carry us. Only when we get the later testimony of the beloved disciple, of the early apostolic church, of the inspired Paul, are we fully prepared to estimate correctly this testimony of the synoptic record and appreciate its deep significance.

The last sentence is somewhat enigmatic, but no more so than the definition of "Son of man." Should Jesus' usage of the term be reduced to a "more or less"? And could he "emphasize his own greatness, speaking of himself as Son of man"? The entire treatment is formal—an inevitable result of the failure to adopt the historical method in the study both of terms and of the relations of Jesus to the current messianism of his day.

RAMSAY, W. M. Historical Commentary on the Epistles to the Corinthians. XXX: Eating in an Idol Temple. XXXI: The Corinthian Clubs or Associations. XXXII: The Common Meal. XXXIII: The Pagan Clubs and the Christian Church. XXXIV: The Eucharist in St. Paul's Gospel. *Expositor*, December, 1900, pp. 429-44.

THAYER, J. H. The Ethical Method of Jesus. *Journal of Biblical Literature*, December, 1900, pp. 146-65.

This address by Professor Thayer is marked, not only by breadth of scholarship and simplicity of style, but by an insight into the method of Jesus which makes it worthy of a wider reading than it is likely to obtain in a technical journal. It first considers the literalness of the ethical sayings of Jesus. Professor Thayer here clearly draws a distinction between the giving of precepts and of principles. Jesus takes instances made for him by everyday life, in which the ruling motive is unmistakable, and sets in glaring contrast with them the principle which ought to have sway in a man's life. Another characteristic of his method is his refusal to make an indiscriminate onset upon the existing constitution of society. At this point Professor Thayer discusses in some detail the social teaching of Jesus, with special reference to the parables and sayings dealing with wealth. A third phase of the ethical method of Jesus is its specificity. As an illustration of this Professor Thayer discusses the parable of the Unrighteous Steward, which, he rightly says, has nothing to do with the morality of the steward, but is simply a bold appropriation of current views and processes for moral edification. So, too, in other of his sayings he strips off the disguises under which men conceal themselves from themselves. A fourth characteristic mentioned is Jesus' habit of appealing to other than intellectual powers. Yet at the same time there is an admirable educative power lodged in his teachings. He leaves his disciples to extricate from the figurative or pictorial or axiomatic expressions in which his lessons are couched the particular application demanded by the principle which they contain. The very certainty that men will differ as to the meaning of many of his teachings makes more emphatic the need of patient, candid study of his words, and of sincerity and discretion in the attempt to apply them. Christian principles of conduct are not to be dealt with as if they were a code of laws. The New Testament is not a moral receipt-book. Every age must adjust the unalterable principles of Jesus' teachings to its own requirements. In this adjustment which every disciple must make lies one element of Christian training. The profit in such an effort results, as in the case of the child with its problem in arithmetic, not from the answer, but from the getting of it.

WINTERBOTHAM, CANON. Our Lord's Vision of the End. *Expositor*, December, 1900, pp. 401-13.

The "eschatological discourses" of Jesus have numerous parallels in the prophets. They are therefore under the law of prophetic perspective. Joel, chaps. 1 and 2, may be used here as a parallel, for it gives absolutely absurdity if treated purely chronologically. *Time distance* almost disappears in the case of prophetic, as *space distance* does in the case of ordinary, perspective. This is true of the words of Jesus, and explains the absence of chronological precision in his eschatology. As a prophet he saw the fall of Jerusalem to be immediate, and directly above and beyond he saw, in utter disregard of the intervening time, "the end."

## RELATED SUBJECTS.

### BOOKS.

AIKEN, C. F. The Dhamma of Gotama the Buddha and the Gospel of Jesus Christ. Boston: Marlier & Co., 1900. Pp. xvii + 348. \$1.50

PECK, G. C. *Bible Tragedies*. New York: Eaton & Mains, 1900. Pp. 172. \$1.

A BOOK OF COMMON WORSHIP, prepared under direction of the New York State Conference of Religion by a Committee on the Possibilities of Common Worship. New York: G. P. Putnam's Sons, 1900. Pp. xiv + 418.

This volume is in three divisions: I, "Scripture Readings," in which is a rather useful collection of quotations from the great religious literatures; II, "Prayers," which include most of the great prayers of history (which are not too Christian to be used by "liberal religionists"); and III, "Hymns," among which are many mediocre selections. As a book of worship it is likely to prove a failure, but as a religious anthology it is more successful.

#### ARTICLES.

BACON, B. W. *The Exegesis of Tomorrow*. *Outlook*, January 5, 1901, pp. 67-73.

After rendering due appreciation to the work of philological exegesis, this paper considers criticism as a presupposition to interpretation. The destructive criticism finds all the justification it has — and it is not without justification — in "bibliolatry," but there is another criticism which "seeks to become the servant and not the enemy of exegesis." This it is that leads us to understand the Scriptures genetically. For its followers critical study has in fact transformed the Bible "from a fetch into a channel of the water of life." Biblical study of the future, besides being critical, will be *historico*-grammatical rather than *grammatico*-historical. The interpreter, as a student of history as well as of words, will learn to distinguish fearlessly between that which is local and temporary in the Bible and that which is eternal; and, above all, will grow into sympathy with the biblical writers.

An abstract does the paper injustice. It should be read by every minister and theological student. There have been few clearer and more inspiring presentations of the true method of Bible study. The issue may as well be squarely faced: either Bible study must follow these lines, or the church will lose even its present hold upon the educated classes. May God grant that this latter alternative shall never be realized!

CARUS, PAUL. *Jew and Gentile in Early Christianity*. *Monist*, January, 1901, pp. 267-76.

The Jews of the dispersion were under the influence of the Persian religion Mazdaism, of Indian faiths (in the case of Alexandrian Jews) like those of the Gymnosophists, Jains, Buddhists. The prototype of all apocalyptic literature is Zoroastrian. The gnostic society of the Nazarenes preceded Jesus, for he himself bore the name, and was under eastern influences. Paulinism was independent of it, and differs from it radically. The Nazarenes after the fall of Jerusalem lived in the villages of Syria, and later were regarded as heretics with a gospel of their own — the "Gospel of the Hebrews."

A bit of naïve speculation by a learned man.